

The Brooklyn Jewish Center Review

March ,1951

CONVERT SETTLERS IN ISRAEL

By ALFRED WERNER

THE STORY OF PURIM

By SOLOMON GRAYZEL

THE ESTHER SAGA ON THE STAGE

By LEON SPITZ

AN UNPLEASANT EVENING

By JACK LEVINE

THE KISS

By A. BIMKO

ISRAEL'S ANIMAL POPULATION

By ADA OREN

BUSINESS IN ISRAEL—A NEW DEPARTMENT

By ERNEST ASCHNER

CENTER EVENTS

Concluding Forum Lecture

MONDAY, MARCH 19, at 8:30 P.M.

GENERAL CARLOS P. ROMULO

*Secretary of Foreign Affairs of the Philippines,
Former President, United Nations General Assembly.*

Subject

"THE WORLD TODAY"

Admission: Center Members—40¢; Non-members—40¢ and 60¢ (Inc. tax).

TICKETS OF ADMISSION NOW ON SALE.

PURIM CELEBRATION AND MEMBERSHIP SOCIAL

WEDNESDAY, MARCH 21, 9:00 P.M.

The meeting will be preceded by the reading of the Megillah in the Main Synagogue at 7:45 P.M. At the conclusion of the services the Membership Social will be held in the Auditorium.

The following artists will participate:

ZVEE SCOOLER

Well known radio humorist

BELLE DIDJAH

Noted Dance Mime

TONY BARI

Popular Singer

Refreshments will be served.

Admission limited to Center members and their wives upon presentation of their 1951 membership cards.

THE SISTERHOOD CORDIALLY INVITES ALL
CENTER MEN AND WOMEN TO ATTEND

JEWISH HOME BEAUTIFUL PAGEANT

Monday, March 26, at 8:15 P.M.

A colorful pageant will be presented by Center women with Rabbi Saltzman as narrator. Cantor Sauler and the Brooklyn Jewish Center Choral Ensemble, under the direction of Sholom Secunda, will provide the musical program and there will be incidental dancing. Refreshments will be served.

YOUNG FOLKS LEAGUE

Course of Lectures

"JUDAISM AS A WAY OF LIFE"

Tuesday Evening, March 27 —

"IS JUDAISM IN CONFLICT WITH SCIENCE?"

Tuesday Evening, April 24 —

"JUDAISM & PEACE OF MIND"

Tuesday Evening, May 22 —

"SEX LAWS AND CUSTOMS OF JUDAISM"

Speakers to be announced.

**Admission limited to members of
Young Folks League**

ANNUAL U.J.A. EVENT!

TUESDAY, APRIL 3, at 8:00 P.M.

Featuring **MARVIN BLICKSTEIN & his Society Orchestra.**

Cocktails

Entertainment

SPRING FROLIC

SATURDAY, APRIL 28, at 8:30 P.M.

COCKTAILS — BUFFET SUPPER — ENTERTAINMENT

BROOKLYN JEWISH CENTER REVIEW

Vol. XXXII

MARCH 1951 — ADAR II, 5711

No. 27

THE REEVALUATION OF SPORTS

THE basketball scandals have proved to be a shocking revelation. Young athletes who were hailed as sports heroes by the entire nation were too weak morally to resist the temptation of making an easy dollar.

One need not condone such dishonesty to accept the opinion expressed by many writers that these young men were as much sinned against as sinning. Were they not the victims of a false, over-glamorized set of values? Under the glaring lights of Madison Square Garden, with thousands of non-college spectators cheering them on, and with large sums of money involved, it was easy for the players to forget that they were mere amateurs expected to play for the greater glory of dear old Alma Mater.

It is a step in the right direction that the local colleges have decided to restore the game to the college campus and to the college students. That is where college basketball belongs.

But over and beyond that, the basketball scandals should lead to a reevaluation of sports in American education and in American life. Physical education sets up as its aim the development of good health and good character. The test of a successful sports program should be the achievement of these goals rather than the winning of games.

Maurice Samuel brilliant author and lecturer, has written a scathing denunciation of the competitive spirit in sports in his latest work "The Gentleman and the Jew." The ideal of the gentleman-soldier, or killer, is a glorification of this spirit. Samuel feels that the competitive spirit in modern civilization is responsible for our hatred, our prejudice, our bloodshed and our war. He opposes to the competi-

tive spirit the spirit of cooperation, of love and of unity which the Hebrew prophets bequeathed to the world.

Whether we fully accept Maurice Samuel's thesis or not, we cannot deny that hitherto the emphasis in sports has been misplaced. Not fair play but the winning play is what counted.

PURIM AND PARIS

AS THIS is being written, Russian, American, British and French representatives are meeting in Paris to draw up an agenda for a possible Big Four Foreign Ministers Session which would lay the groundwork for future negotiations among the great powers. It is expected that this Conference will be marked by skillful political machinations and maneuvers as the skeptical and suspicious diplomats attempt to conceal their political hand from their opponents. Yet, in the moment of their decision, the very destiny of the world may be determined by the manner in which they will reveal their intentions and cast their lots.

It seems that the fate of mankind, the power to preserve life and to rain death upon millions, depends upon the decision of the few. So it was in ancient Persia when the whims of a wicked Haman nearly succeeded in totally exterminating the Jew. At that time, only the intervention of Queen Esther and her personal influence upon the weak and vacillating king thwarted Haman's genocidal policy. Thus, Purim, which means casting of lots, the play of a game, the caprice of a Haman or an Ahasuerus, were the determining factors of life or death

We in the Center movement have shown our acceptance of the importance of physical education by housing the gymnasium in the same building as the Synagogue. Athletic activities are needed for a full and well-rounded community program. But we dare never lose sight of the fact that our ultimate aim is the development not only of the body but of a healthy mind and of a healthy spirit.

—MORDECAI H. LEWITTES.

for multitudes of people in the Megillah Story.

Unfortunately, the future of mankind still depends to a large extent on the moods, caprices, political and diplomatic games of our world leaders. Theirs is the power to decree joy and sorrow, war and peace. It is our devout wish and prayer that the diplomats of the Big Four, who are now in Conference, will be moved by a sense of justice and compassion, wisdom and understanding; that they will use their powers judiciously and wisely, casting their lots for world peace.

—EMMANUEL SALTZMAN.

The Israel Symphony In Brooklyn

THE Brooklyn Jewish Community will be honored with the final appearance of the Israel Symphony Orchestra at the Academy of Music on Tuesday evening, March 20. The concert will climax a triumphant tour of the United States.

The visit of the orchestra to this country has symbolized the cultural achievement of the new state. Everywhere listeners have admired the artistry and the unusual emotional quality of this devoted band of musicians. We are confident that when they come to Brooklyn they will find the Academy as packed as were all the other American auditoriums they have played in.

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y.

Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

Emanuel Greenberg, Pres. Dr. Moses Spatt, 1st Vice-Pres.

Israel H. Levinthal, D.D., D.H.L., D.J.T., Rabbi

Manuel Saltzman, Assoc. Rabbi

Joseph Goldberg, Administrative Director

Maurice Bernhardt, 2nd Vice-Pres.

Frank Schaeffer, Treas.

Harry Blickstein, Secy.

Mordecai H. Lewittes, Assoc. Rabbi, Hebrew Schools

All contents of the Brooklyn Jewish Center Review are copyrighted

"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

TRULY THE THRILL OF A LIFETIME

I AM writing these lines still under the inspiration of that remarkable gathering held a few weeks ago in Miami Beach which marked the formal opening of this year's campaign of the United Jewish Appeal.

What a thrill it was to see so large a number of the leaders of communities throughout the length and breadth of the land—most of them coming especially to attend this conference—and to observe the spirit of dedication that seemed to animate everyone of the participants.

No wonder that the speeches delivered were of such high order. The speakers felt the warmth of their listeners' hearts; there was no need to force argument nor to deliver the ordinary propagandistic orations to produce donations. These men and women came to give because they realized the greatness of this historic era, and because they desired to be active participants in the drama of new Jewish life being unfolded before them.

Each speaker rose to the heights of the occasion. Dr. Joseph Schwartz, who devoted so many years to bring life and sustenance to hundreds of thousands of our brethren in the war-ridden lands of Eastern and Central Europe, and who is now the executive head of the United Jewish Appeal, presented the picture of the plight of those who still find themselves in the hells of European and Arabian lands, those whose eyes are turned in yearning and hope towards the Land of Life in Israel. Edward Warburg, who heads this year's campaign, spoke with an eloquence and warmth such as one is rarely privileged to hear. To paraphrase a Rabbinic phrase, "The Jewish People spoke *mitoch gersono* through his lips." As I listened to him I felt that the hundreds of thousands of our suffering brethren were speaking to us by means of his voice. And, finally, the message of Israel's young and brilliant Ambassador, Abba Eban, who discussed the present

and future status of Israel with such thoroughness and with such conviction that his words inspired the audience with new courage and with added determination to devote all their efforts toward helping the new State of Israel to realize its hopes and dreams.

But all this did not match the thrill that I enjoyed as I listened to the response of those assembled. These were magnificent gifts worthy of the occasion. The magnificent contribution of that noble, good-hearted Jewish woman, Mrs. Felix Warburg, whose offering of \$650,000 set the standard for giving that afternoon. I was moved beyond words as I heard one man after another announce not only large sums—\$300,000, \$100,000, \$50,000—but, what is of additional significance, I knew that most of these sums represented large increases over their contributions of last year.

As I looked over that vast assembly, I saw a new generation of American Jews. I am not a novice at Jewish gatherings—particularly those of interest to a Jewish Palestine. Ever since my boyhood days—now about a half a century—I have attended Zionist assemblies and conventions. It is true, I saw here many faces I did not see at these Zionist gatherings; there are those who complain that the leadership in this United Jewish Appeal, and in the other great efforts now being sponsored in behalf of Israel, has been taken over by those who formerly were not aligned with the movement that labored so diligently to bring about the realization of Israel's ancient dream.

I confess that I see no validity to this complaint. We Zionists have always wanted our ideal accepted by all our fellow Jews. We can be thankful to have seen the day when leaders in all the communities of America wish to serve Israel, and to help the Jews who want to settle in that re-born land. We Zionists should not begrudge them their lead-

ership in this holy effort. We can be grateful that the seeds which have sown now bear fruit, that our labors all these years have not been in vain.

I saw in the gathering a number of old-time workers in the Zionist ranks. But I must admit that I was more thrilled at the sight of these new faces, which indicated that loyalty and devotion to the risen Zion have gripped their hearts and souls.

Yes, the drama of the new State of Israel has captured the imagination of practically all Jews in America. It has reawakened a pride in their Jewish heritage. They want to serve their holy cause, and we Zionists should be the happiest in noting this remarkable transformation of American Jewry.

The memorable meeting in Miami Beach marked an auspicious beginning in the great task of Jewish redemption that faces American Jewry. I am confident that all communities—particularly our own Brooklyn Jewish Center membership—will emulate the spirit of sacrificial devotion which marked the opening rally and thus help to bring new strength to the citadel of democracy which has risen in the old-new land of Israel.

Israel H. Perutthal

Jewish History In Stamps

A century of Jewish history through postage stamps is the subject of a unique philatelic exhibit now available for booking through the Jewish Center Lecture Bureau of the National Jewish Welfare Board.

Through hundreds of postage stamps, seals and covers—envelopes which have gone through the mail—highlights of the past century of Jewish history are unveiled. Also shown are anti-Jewish forgeries of British stamps, stamp oddities, Jewish National Fund seals, many of which were used and accepted as postage stamps, and other items of interest. The exhibit was organized by Emil Weitz, noted Israeli philatelist. Jewish Community Centers, Synagogues, Jewish schools and other community agencies will be able to view the exhibit beginning March 15.

LAST summer I spent an unforgettable afternoon with a family C. in the ancient city of Acre in Northern Israel. The C's are handsome Italians of peasant stock who are strictly orthodox followers of Judaism, and loyal citizens of Israel. They are one of several families who emigrated from their Italian village to Israel less than two years ago. From one of the girls, who happened to speak a little French, and from the father who conversed in fluent Hebrew with my guide, I heard the most fascinating story I was to bring back from Israel. I had not come to the C's entirely unprepared for what I would hear, for in Rome, at the Union of Italian Jewish Communities, I had been strongly advised to visit the converts of San Nicandro.

It is a long story, almost legendary; like most stories of this kind, it has been told in several versions. It all happened at San Nicandro, a sleepy southern Italian town on the rocky slopes of a mountain range overlooking the Adriatic sea. Those who have read Carlo Levi's "Christ Stopped at Eboli" must be familiar with this kind of dreary setting. Traveling through what is Italy's equivalent of our own south, I could not help noticing the backwardness of the villages and farmlands. Later on, when I saw Arab farmers using the agricultural methods and tools of antiquity, I was reminded of

those Italian peasants who break their backs tilling the white unyielding clay under the blazing summer sun.

In that ordinary and entirely uninteresting village of San Nicandro lived Donato Manduzio and his wife. Manduzio, born in 1885 of peasant stock, had suffered an injury while fighting for his country in World War I, and thereafter lived as a bedridden cripple on a meagre government pension. Before the bullet hit him, he had been an average, illiterate person, devoid of any special interests. But now, confined to bed, he taught himself to read and write. The war had shaken his belief in the God of the Catholics, and when a Protestant preacher arrived in the neighborhood, converting some of the townfolk to the Lutheran faith, the minister had a hard time arguing with the cripple, who was now well versed in all kinds of religious literature. Manduzio bluntly told him that instead of exchanging one kind of Christianity for another he would rather go back to a religion older than both Catholicism and Protestantism, namely, Judaism.

An Italian Peasant Found a Spiritual Home in Judaism and Converted a Village

CONVERT SETTLERS IN ISRAEL

By ALFRED WERNER

San Nicandro has never had Jewish inhabitants, and it is so far removed from Italian Jewish communities that Manduzio, basing his knowledge of Judaism and Jewry solely upon the Old Testament, concluded that the Jewish people had ceased to exist. Hence, he was anxious to revive the Jewish faith by embracing it himself and converting his fellow-townsmen. He envisaged Judaism as a religion of light, of social justice and peace, which enabled the believer to reach God without the help of a Mediator. He was disgusted with the Christian sects that quarreled among themselves, yet were united in tolerating such crimes as social injustice and warfare.

Manduzio made a number of converts who practiced a primitive, yet sincere pre-Talmudic Judaism. These "Israelites" kept the Sabbath and all other Jewish holidays mentioned in the Bible, and celebrated the feast of Passover with the slaughter of a lamb, just as the Samaritans still do; they refused to eat the pig, and would not allow their children to marry into families tainted by the meat of the swine.

One day Manduzio received a visit from a one-time comrade in arms to whom he confided his plan to revive Judaism. The traveler thereupon laughingly informed Manduzio that the Jews, far from being extinct as a people, had large congregations in Rome, Naples, and other Italian cities. At first Manduzio felt disappointed, for his dream of starting a new era with the revival of an ancient religion had been shattered; but he quickly recovered from his shock, and got in touch with the chief rabbinate in Rome.

In the mid-thirties it was not easy to be a Jew, even in Italy, where the Mussolini regime, which originally had refrained from discriminatory practices, gradually adopted Hitler's anti-Jewish legislation. The Chief Rabbi of Italy first convinced himself that Manduzio's



The Italian family of the converts living in Israel, who were interviewed by Mr. Werner.

application for admission to the Jewish fold, made in behalf of himself and his flock, was not a practical joke but an action based on sincere motives, before he began to teach the villagers the elements of Judaism by mail.

At that time, most Jews in Europe had one wish: to escape from the death trap prepared for them by Nazis and Fascists. The new Israelites of San Nicandro, however, were mainly plagued by worries of a spiritual nature. They sent long letters to the Chief Rabbi in Rome, dated according to the Jewish calendar and opening with "Beloved Brethren" and closing with a "Shalom" in Hebrew letters and its Italian equivalent, *pace* (peace). These letters were concerned with the converts' main problem: Should they confine themselves to the observance of the Written Law only, or should they also accept the Oral Law, the post-Biblical traditions, as is done by the Jews? In order not to differ from their Jewish brethren, they eventually decided to accept the total burden of the Jewish law.

But there was a more dangerous burden for them to shoulder. In the fall of 1938 a sudden flood of anti-Jewish decrees indicated that Italy had succumbed to Nazi racialism. Thereupon the Union of Italian Jewish Communities advised the people of San Nicandro that instead of risking persecution by declaring themselves Jews they should outwardly adhere to the Catholic faith. Though this advice was well-meant at a time when many a European Jew concealed his origin by whatever means he could, the converts of San Nicandro flatly refused to heed this admonition. In a letter which sharply rebuked the Jewish leaders for their unworthy suggestion, Manduzio demanded that he and his flock be legally admitted to Jewry at once. Accordingly, some of the requirements for admission were lifted, temporarily, and the converts were included in the Neapolitan Jewish community as a subsection.

Spontaneously these proselytes notified the Fascist Council at the nearest large city, Foggia, that they had embraced Judaism and wanted to be treated as Jews. Thereafter their lives were not enviable. The local priest endeavored to re-convert Manduzio and his flock to the Catholic faith; Manduzio countered by advising the priest to adopt Judaism, or

be doomed to hell. As a result they were heavily fined for having opened a Jewish house of worship without official authorization and their neighbors were urged not to have any business dealings with the apostates. Occasionally, misled bigots would damage property belonging to the converts, or insult the "Jewish" children. There were defections from the ranks of the converts, but sixty-odd diarchs held out, aiding each other until outside help came.

In the fall of 1943 a unit of the Jewish Brigade, composed of Palestinians serving with the British army, passed through the San Nicandro region and an army vehicle, adorned with the Shield of David, arrived there by mistake. Suddenly the Jews found themselves surrounded by a number of villagers who pointed excitedly at the Shield of David. The Palestinians were greeted with shouts of "Shalom! Shalom!" and somebody produced a home-made tattered flag with the Shield of David on it. The baffled soldiers were dragged into a house. There a bed-ridden old man, who had never seen a real Jew before, embraced them and kissed the word "Palestine" on their shoulder-straps.

Soon the news of these strange villagers spread through the whole Jewish Brigade. Many Palestinians, including an army chaplain, came to San Nicandro. The joy of the converts at having met people from the Holy Land was great, but when they were asked whether they needed financial assistance, they gratefully refused to accept it; instead they asked whether they could send some of their own clothes to refugees from Nazi op-

pression. They proudly displayed a document kept in the Torah shrine next to the Holy Scroll: a receipt from the Keren Kayemet (Jewish National Fund) acknowledging money for planting three trees in the land of Israel!

The rest of the story is short. After the cessation of hostilities, the re-organized Union of Jewish Communities in Rome took care of their newly acquired brethren. They sent a rabbi to give them religious instruction, and a physician to circumcise the males. Since these people wished to live with their Jewish brethren, it was planned to settle them in some of the larger cities which had Jewish congregations. But the plan was abandoned. Allegedly, an old woman among the proselytes had had a vision in which a voice commanded them to emigrate to Israel, and establish there a kibbutz.

Some of the young people joined an agricultural training camp to prepare themselves for the hard work in their "homeland," and one young man joined the Rabbinical College in Rome.

Donato Manduzio died in 1949, happy in the knowledge that a Jewish State was to be founded at last. In the fall of the same year all the converts—ten large families—left Italy aboard the Israeli steamer, *Galila*. They wore their gaily colored native dress, and carried a Jewish flag. They did not forget to take along their agricultural implements, for they had decided to give to the new country all the farming skill they had inherited from many generations. Prior to their arrival in Haifa, they sent a telegram to the port authorities. Written

THE HADASSAH WAS ORGANIZED ON PURIM

IN CASE there may be some who do not know it, Hadassah was founded on Purim. Some time before Henrietta Szold visited Palestine she joined a study group of young women, the "remnants" of a Zionist society called "Hadassah Circle." These girls met weekly and read informative papers. The Zionist Federation looked upon them merely as "organizers of strawberry festivals."

After Miss Szold returned from Palestine, where she was revolted by the unsanitary conditions, she proposed that the Circle stop reading papers and do some-

thing practical for the health and well-being of the children and women of the Holy Land.

On Purim, 1912, a small number of women met in the vestry room of Temple Emanuel and constituted themselves the Hadassah Chapter of a national organization to be known as the Daughters of Zion. Because this founding meeting was held on Purim the name Hadassah was natural, being the Hebrew name of Esther. Eventually the Daughters of Zion gave way to this name.

in Hebrew with Latin characters, it begged that a lamb be made available to them for slaughter to celebrate their arrival in the Promised Land. Unfortunately, the *tsena* (austerity program) precluded this. Nobody, however, stopped them from kissing the "holy ground."

Except for the one family in Acre that I visited, all converts have settled on open land, chiefly in Ras-el-Ahmar, in Galilee. This was once a hill village inhabited by Arabs who lived by smuggling contraband across the nearby Lebanese border. Life in this cooperative is even harder than it was at San Nicandro, which at least had solid stone houses. The land is fertile enough for olive trees, grape vines, and various fruit trees, but there is not enough water to grow vegetables. The converts are very happy there. After a day's hard work they gather in the shade of the trees and sing in the fascinating Italian *bel canto*. Their children go to a school established for the whole chain of small Turkish, Egyptian and Tripolitanian settlements.

A rabbi from Tunis who speaks Italian cares for the spiritual needs of the proselytes, who have adopted Hebrew names. He is pleased with the progress they are making in grasping the essentials of Jewish law, yet he admits it took a lot of persuasion to make his flock understand that the custom of sacrificing animals has long been abandoned. Their religious service differs slightly from general tradition; they have added a pleasant practice of their own: once a month they gather to examine each other on their knowledge of the Bible.

For some people the story of Manduzio and his fellow-proselytes is a reminder of the prophecy voiced by Isaiah: "And all the nations shall flow thereto and many peoples shall go and say: come let us go unto the Mount of the Lord to the House of the God of Jacob." But even to those of us who are realists, not given to daydreams and visions, it is astounding that after the blood-letting the Jewish people suffered at the hands of the Nazis, new adherents flock to Israel. The Samaritans, traditional foes of Israel have begged to be regarded as full-fledged members of the Israeli community. The Karaite sect, whose creed is based exclusively on the Old Testament, has streamed into Israel. More

astonishing are the requests made by a Negro tribe in the Congo, and by the Russian Subotniki, a Judaistic sect in Western Canada, to be allowed to migrate to the Promised Land. The Rab-

binat in Israel is examining all these requests, and nobody is turned back, for Judaism hold that all human groups are branches of the same family, that all human beings are children of God.

THE TALMUD OF THE SURVIVING REMNANT

A NEW 19-volume edition of the Talmud, printed in Heidelberg, Germany, was recently completed. The project was financed by the Joint Distribution Committee in cooperation with the United States Army. The new work is known as "The Talmud of the Surviving Remnant," and is limited to 700 sets, most of which have been sent to Israel for distribution to Yeshivot and other institutions. Forty-five copies are to be presented to religious and educational institutions in the United States, Canada and Latin America.

The first sets reserved for this country were presented to the Jewish Department of the New York Public Library and to Yeshiva University. Rabbi Leo Jung, Chairman of J. D. C.'s Cultural and Religious Committee, in making the presentation to representatives of these institutions, declared that "although the terrible treatment of European Jewry at the hands of the Nazis can never be forgotten, this Talmud offers another consoling evidence of the miraculous capacity of the Jewish people to rise above the most terrible disasters.

"No sooner had the war ended and thousands of Jews emerged from the concentration camps and from their hiding places than Jewish spiritual leaders began to consider the need for a new edition of the Talmud to replace some of the many thousands destroyed by the Nazis. The printing of this work, which has held a scattered and persecuted people together for centuries, represents, in part, the resurrection of Jewish life overseas since the war."

Publication of the Talmud was approved in 1947 by the U. S. Army, which also agreed to underwrite the printing and production of the first fifty sets, with J.D.C. financing the rest of the edition with funds received from the United Jewish Appeal.

The new Talmud is the 52nd edition of the ancient work to be printed, and is modeled after the world-famous "Vilna

Shas," generally considered the best-edited publication of the Talmud. Two copies of the Vilna work, unobtainable elsewhere, had to be shipped by J.D.C. from New York City to Heidelberg, where the new Talmud was then printed from photographic plates. Each volume measures 11½ by 16½ inches, and numbers between 400 and 700 pages.

The first copy of the first volume off the presses was presented in May, 1949, to General Lucius D. Clay, then U. S. Military Governor of Germany, in recognition of the part played by the American Army in making the Talmud publication possible. Subsequently, presentations were also made to Chaim Weizmann, President of Israel, and other Israeli officials.

From Hitler's Mouth

On January 30, 1944, Hitler, in one of his public harangues, said that if the Nazis were defeated the Jews could celebrate "a second triumphant Purim."

How right! On October 16, just two years later, ten notorious Nazi murderers were hung in Nurnberg as punishment for their crimes against Jews and humanity. Julius Streicher, among the most monstrous of Hitler's followers, was in this group, and when he was led to the gallows, an American correspondent reported that he shouted, "Purim Feast, 1946."

For the Red Cross

The present emergency makes it imperative that we give every assistance to the drive for funds now being conducted by the Red Cross. Volunteers to help collect funds are needed.

Please send your contribution to Mrs. Lawrence Meyer at the Center and if you wish to volunteer as a solicitor, please leave your name at the Center desk for Mrs. Meyer, who will be happy to call you.

This comprehensive history of Purim was written by the distinguished editor of the Jewish Publication Society as a preface to "A Purim Anthology," by Philip Goodman, published by the Society. Dr. Grayzel is a contributor to the REVIEW.

THE festival of Purim derives from the biblical story of Esther, one of the most dramatic and best-told stories in all literature. Generations of Jews and Christians have retold it with undiminished interest. History itself has re-enacted it time and again; for Hamans have risen against the Jews and Mordecais have appeared to save them in many countries throughout the past two millennia. It is surprising, therefore, that the truth of the original story has in more recent times been called into question.

Almost everything about the story of Purim has been doubted. There are distinguished students of the Bible who assert that the events narrated in the story of Esther never happened, that the characters there mentioned never existed—not Esther, nor Mordecai, nor Haman, nor Vashti—that the story is merely a story and that the holiday was not Jewish in origin. These matters must be looked into before Purim can be discussed as historical fact.

The most obvious difficulty is that none of the names mentioned in the Scroll of Esther has been found in any of the records or inscriptions of Persia. Of course, the available information about ancient Persia is rather meager. Most of the documents and tablets of that period were destroyed in the course of the many wars which were fought in that part of the world. Alexander the Great himself, as early as about the year 340 before the Common Era, wrought a great deal of destruction in this respect. Nonetheless, many scholars argue, some mention of the event or of the people connected with it might have been found, and the fact that not a trace of the Purim story exists is highly damaging evidence. The origin of the Jewish festival must, therefore, they believe, be sought elsewhere than in the story itself.

The Esther story, in addition to lacking external corroboration, also presents certain internal difficulties. Neither Mordecai nor Esther are Jewish names. It is, in fact, obvious that the former de-

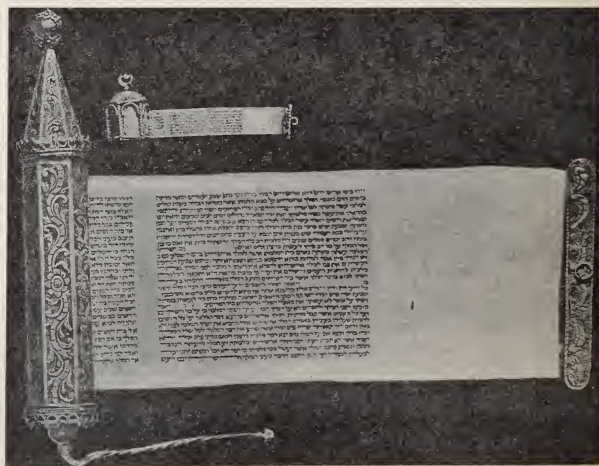
THE STORY OF PURIM

By SOLOMON GRAYZEL

rives from the god Marduk and the latter from the goddess Ishtar. At the same time, the story contains not a single mention of the name of God. It is apparently a secular story from beginning to end: the miraculous deliverance is achieved by purely human means; the revenge taken by the Jews and the rewards granted to Mordecai are equally human. Moreover, it is well known that as late as the time of the Maccabees the holiday of Purim was not observed as it was later. Centuries afterwards the rabbis still knew a tradition that their predecessors, the men of the Great Assembly, had refused to agree to Esther's and Mordecai's request for the holiday to be instituted as an everlasting memorial. Finally, certain differences exist between the story of Esther as told in the Bible and the same story as told in the Greek translation known as the Septuagint. The very name of the day is different, the Septuagint calling it *Fruria* and omitting the verses which speak of the casting of lots whence the name *Purim* is derived.

The fact remains that the earliest mention of the feast of Purim dates from

only the second century B.C.E. This time element is important. Judah the Maccabee won his great victory over the Syrian general Nicanor on the 13th of Adar in the year 161 and that day was declared a holiday. This would never have been done had the Fast of Esther, which traditionally falls on that day, already been commonly observed. At least in Palestine, Purim was evidently not yet universally acknowledged, although the Purim day itself, under the name of "the Day of Mordecai," was known. The early Greek translation of the Book of Esther, made soon thereafter, concludes with the remark that the translation was the work which a certain Lysimachus, son of Ptolemy of Jerusalem, completed in the fourth year of the reign of Ptolemy and Cleopatra. Historians have calculated that this could have been either the year 177 B.C.E. or about the year 114 B.C.E. Even assuming the earlier date, which would place the translation before the Maccabean revolt, we could only say that the book



Silver encased Scrolls of Esther in the United States National Museum, Washington, D. C.

had become sufficiently popular to merit translation, not that the holiday was then already definitely established.

The festival grew more important with every passing generation. It is clear that Purim was generally observed in Palestine some time before the destruction of the Second Temple. Priests officiating at the Temple service were required to leave their sacrificial duties and listen to the reading of the Scroll. About two generations after the destruction, that is, about the middle of the second century of the Common Era, the famous Rabbi Meir is known to have followed the strict rules which had already become accepted regarding the reading of the Scroll of Esther. A regulation from that period reflects the joyful attitude prevalent at the Purim season. Nevertheless, the rabbis of that age still remembered the doubts which their predecessors had expressed about considering the Scroll as sacred as other portions of the Holy Writings.

Does all this lend countenance to the theory of the story's foreign origin and to the assumption that it has no historical foundation? Many traditionalist Jewish and Christian scholars have denied this and attempted to defend the historicity of the book. None has made a greater and more convincing effort to do so than the late Professor Jacob Hoschander, who published a book on the subject in 1923. Delving deeply into the history of ancient Persia, and reasoning quite as learnedly and as tortuously as those who deny the story any basis in fact, Hoschander presents for his side at least as convincing an argument as do his opponents for theirs.

Hoschander concludes that the Persian king involved in the story was not Xerxes, who is generally assumed to have been the fickle king of the Esther story, but Artaxerxes II, who reigned almost a century later (403-358 B.C.E.). The latter's character, his love of wine, the events of his reign and the extent of his empire coincide with the description of the king in the Scroll. There is also good reason why the feast of his accession should have taken place in the third year of his kingship, as the first verse of the Scroll relates. The identification of the other names in the story seems to be more difficult. Vashti, which in Persian

means "Beauty," might well have been the popular name of Artaxerxes' queen, Stateira, who was murdered in a palace intrigue. As to Esther, Mordecai and Haman, it is possible to explain their names but not to identify them with any known character in the extant Persian annals of that period. Dr. Hoschander, however, did not feel that this represented a serious flaw in his argument, since the official titles of such prominent people could have been altogether different from the names they bore in private life. Moreover, in view of our scant knowledge about the history of ancient Persia, our failure to identify these people cannot invalidate the story told by one who lived much nearer the events and was acquainted with the circumstantial details.

Far more important than the identification of the names is the discovery of the motives which underlay Haman's plot to exterminate the Jews. Dr. Hoschander, for example, does not believe that Mordecai's failure to bow before Haman could have been the cause of the cruel edict. He finds a deeper and, on the whole, more

reasonable theory to account for the events. The Persian religion, with its belief in the eternal conflict between the force making for light (goodness) and that making for darkness (evil), possessed two qualities which brought it closer to Judaism than most religions of the ancient world: it emphasized ethics and it shunned images. Under the circumstances, Zoroastrians and Jews were favorably disposed toward each other. Most of the rest of the empire's population, however, was still steeped in image-worship. The result was a certain amount of religious disunity in Artaxerxes' vast population. Haman, probably of non-Zoroastrian origin, suggested the reintroduction of images and their compulsory worship. The Jews of the Empire not only objected to this "reformation," but actively opposed it; they did not "obey the laws of the king" and set a bad example to the dominant class of Zoroastrians. An example was, therefore, to be made of them. But before the plan could succeed, Haman fell from favor, due to a palace intrigue not uncommon in that day.

(Continued on page 10)

PURIM IN OLD NEW YORK

THE Purim Ball used to be a social and communal event of importance in New York. In 1861 the Purim Association was founded, which used the festival both for gaiety and fund-raising. The annual balls, for the benefit of various charities and causes, were held in large halls, including Madison Square Garden (when it was in Madison Square) and the Academy of Music (when it was an opera house). In the program of one of these events (1883) the following regulations were printed:

"Ladies wearing hats or bonnets, unless in fancy costume, will not be admitted to the floor.

"No one will be admitted on the floor before midnight unless in mask.

"All masks must be removed at one o'clock."

A report of this ball appeared in the *American Hebrew*, leaving for posterity some idea of the magnificence of the affair.

"The grand fancy-dress ball of the Purim Association at the Academy of Music," wrote the publication, "was a brilliant success. The festivities opened

at 10:30 with an elegant tableau.

"On a lofty throne covered with rich drapery and glittering with Eastern decorations, were seated the good Queen Esther, accompanied by the Prince and Princess Carnival, attended by the brilliant retinues in gorgeous costumes. The robes of the royal personages represented were the richest ever seen in this country; that of Queen Esther was claimed to be a correct copy of the original, whatever may have been the source of authority on this interesting point."

About the same time that this festival was held another Purim organization was formed, "The Queen Esther Ladies Society," and it too engaged in annual balls for some time.

The Purim Association's activities resulted in some heavy benefactions. The 1886 ball brought a profit of \$10,000, which was donated to the Montefiore Home and Mt. Sinai Hospital. This was a large sum in those days, but picayune compared with the million dollars the Association gave to Mt. Sinai for a life bed in 1900.

Plausible as such theories seem, are they really necessary? After all the erudite deductions have been considered, the simple, unadorned story which the Bible tells still seems the most reasonable and creditable. This was not the only time in the eventful history of the Jews when an enemy plotted their destruction and all but succeeded in his plans; nor was this the only time when petty, purely human motives operated both against them and in their favor. The very fact that their deliverance is not attributed to God speaks for the credibility of the story as an actual, historical event. The story was told in Susa and spread to other parts of the empire, until it eventually reached Palestine. The dark days of Syrian persecution, during the pre-Maccabean period, afforded a favorable atmosphere for its spread. It soon became popular because it proved that, in the last moment, God intervenes to save His people and that He does so through human interests. This actually happened in the case of the Maccabees. The subsequent loss of Jewish independence to Rome heightened the hopes for a human deliverer and thereby increased the popularity of the story of Esther. The Jews who lived in the midst of pagans, such as those of Egypt, Syria and Asia Minor, had an even more immediate reason for finding the story interesting. There was

considerable anti-Jewish feeling in these countries. It was comforting for the Jews to be able to cite an instance—as a source of edification to themselves and as a warning to their neighbors—when a pagan enemy was so discomfited.

The 14th of Adar coincided with a holiday period in the pagan calendar in western Asia. Haman may deliberately have chosen a holiday of this sort for the execution of his plans. The merry-making, half-inebriated rabble could the more easily be aroused to join in the slaughter of innocent people, especially if the latter were unprotected by the authorities and if loot were in prospect. Quite possibly, some Jews had participated in the fun and the gift-giving of the pagan holiday before the Haman incident. With the example of Christmas and New Year's festivities before us now, we can readily understand why the Jews of that day imitated their neighbors. They justified their actions after the incident, by pointing to the request included in the Book of Esther that her and Mordecai's victory be commemorated by rejoicing, exchanging of gifts and the giving of portions to the poor—the last probably a purely Jewish addition.

One may well imagine that the religious leaders of the Jewish people in Palestine did not like the growing popularity of the new holiday. They could not easily resign themselves to approving

a book in which eating and drinking were encouraged but the name of God was not mentioned. Nevertheless, there was no gainsaying the popular will. In time, the religious guides of the people yielded. They accepted the book into the Holy Writings, made its reading obligatory and gift-giving part of the celebration. For a long time, variations in the observance continued to exist. It is possible that in some Greek-speaking countries the book was read in Greek rather than in Hebrew. For some generations, there was uncertainty about the time of reading, whether at night, in the morning, or both. The latest addition to the observance was the introduction of the Fast of Esther, on the day preceding Purim, which is not mentioned until Gaonic times, that is, after the seventh century.

The "beating of Haman" was probably an early feature of the reading of the Scroll in public. It may have been taken over from the pagan festivities, when the communal food was crowned king for a day. Hanging Haman in effigy soon turned into a popular sport and on several occasions brought trouble to a Jewish community here and there.

Miracle plays were introduced later, as were also the Purim *Se'udab* (feast) and *Hamanasben* (cakes filled with a paste of honey-sweetened poppyseeds).

One of the incidents in the Purim story to which Christian Bible critics have always pointed with scorn is the "revenge" which the Jews took and the relish with which the Scroll speaks of so many thousands killed in Susa and so many more thousands in the provincial towns. They see in the narrative an expression of blood-lust. Apart from the obvious reflection that such a characterization applies with infinitely greater force to ancient and modern enemies of the Jews, the charge displays complete lack of imagination. What actually happened? Haman was an efficient executive. He laid his plans many months in advance; he promised compensation to his assistants; he put the matter in the hands of local authorities. Every town must have had a band of cut-throats ready for "the day," and a propaganda campaign to enlist volunteer rioters undoubtedly had been put in motion. These orders, having been given under the king's seal,

(Continued on page 23)



Purim Celebrants in Eighteenth Century Germany. This old print shows Purim games played at that time.

PURIM plays have been written and produced in different lands and in many languages and dialects. These plays were written primarily by Jews. But Christian authors, too, turned to the Purim theme. In our own time William Lyon Phelps—lifelong literary lion at Yale University—made the provocative statement that, “Many modern playwrights simply take a story from the Bible, add or subtract as they please, and a new play is born.” Certainly, of all the Bible tales, the story of Esther affords the most generous material in the terms of both suspense and fascination.

With the emergence of post-Renaissance literature Christian playwrights sensed the potentialities of the Purim theme. “Esther,” by Jean Racine, was the finest and most literary Purim play ever written. It was produced, of all places, in the royal palace of Louis XIV. The performers were daughters of the French nobility, students of the Royal Academy for Girls. The occasion was one of those socially exclusive entertainments which Madame de Maintenon, the king’s favorite, gave for the Court. It has since become a French classic.

The plot of this play is also based on several inspirational passages rising from the Apocrypha. Notable among these is the beautiful Prayer of Esther in the third act. The first act takes place in Queen Esther’s apartment, during which Haman’s plot is unfolded and Esther is called upon by Mordecai to champion the cause of her people. The second act is in the King’s Palace. Mordecai, who has saved the king’s life, is rewarded. Esther invites the King and Haman to the feast which is spread in the garden. Here the conspiracy is disclosed and Haman is overthrown. The third act sounds the note of Jewish destiny. Haman is naturally portrayed as the villain; Mordecai as a noble and aristocratic Jew; Ahasuerus, as a typical Persian potentate. But Esther is the heroine, a noble and patriotic princess devoted to her people, to her memories of Zion’s past glories and to its future promise.

Strangely, Racine, two hundred years ago, introduced the note of Zionism which is totally absent in the Biblical story of Esther.

But what artistic use have we Jews made of the Esther, or Purim theme?

For the earliest beginnings of the so-

called Jewish Purim plays we go back to the old days of the Talmud, some fifteen hundred years ago, when quite spectacular Purim entertainments and buffooneries of a primitive nature were apparently in vogue in connection with Purim holiday observances.

In Gaonic times, the dramatization of the Esther story was a well established custom among the Jews of the Orient. The central figure of these “plays” was a dummy representing Haman, which was burned while the spectators jested and sang. Similar amusements were reported from other countries during the Middle Ages.

The real Purim *schpielen*, written and acted in Yiddish, did not make their appearance until the earlier part of the eighteenth century. Germany cradles the Purim Theater of those days. At Tannenhäusen, a Purim play was acted every Purim but it was not actually a Purim play, since its plot had nothing to do with the holiday and its title was *Spil von Tab Jaklein mit sein Weib*. Still, people felt that the observance of Purim called for a Jewish comedy regardless of its contents.

Even in later times, comedies dealing with other phases of Jewish life were played on Purim. The explanation is, in all probability, that the Purim repertoire was meagre and could not adequately supply the demands of the hour for holiday entertainment.

The first Purim play intended for and actually performed on the stage during Purim is described by Israel Abrahams in his famous book on “Jewish Life in the Middle Ages.” The play, *Abasweros Spiel* was a frivolous piece, and its language was so crude that the Jewish authorities forbade its use after the first few performances. Later they confiscated and burned all the copies of the play they could find.

Another interesting Purim play was performed at Prague under the title, *Acta Ester mit Abaswerosh*, in 1720. It has never been made clear why the author published it anonymously since it was

The Great Purim Play is Yet to be Written

ESTHER SAGA ON THE STAGE

By LEON SPITZ

highly praised by literary critics. According to its title-page, it was acted at Prague, in a regular theater, with trumpets and other musical instruments. The actors were, peculiarly enough, students of the Yeshivah of Rabbi David Oppenheim, who gave permission for the performance apparently on the basis of the Midrashic dictum that on “Purim everything is permissible.” It is significant that the cloistered student-life of the European Yeshivas, which has so often been criticized for its severity, nurtured the budding histrionic art of the Jewish theater.

As a simple home folk play the Purim plot prevailed for generations in the little East-European townlets, the *shtetlekh* of the Ghetto. It is reminiscent in a way of the kind of chamber play Shakespeare



European Purim Players of 300 years ago, gives us within “Hamlet,” performed by strolling minstrels. The writer recalls quite vividly that when he was a child the Purim *schpiellers* strolled from home to home on Purim night and strutted out their simple but lusty minstrelsy on the spot, and also received their compensation—a few kopecks, cash.

But the odd fact remains that despite the Purim tradition there is not a single worthwhile play on the Purim theme

(Continued on page 23)

This is one of the most noted stories in Yiddish literature, a gruesomely realistic tale of a period which we thought could not return.

The Ways of Revenge Are Unpredictable

THE KISS

By A. BIMKO

Translated by Joseph Kaye

REB SCHACHNE sat stiffly in his chair, his teeth chattering, every nerve in his body quivering.

The pogrom had broken out so suddenly that Reb Schachne had not even time to lock up his shop. He ran home and found it deserted. His wife Sarah had evidently hidden herself, leaving the few articles of silverware and the little store of money in keeping of God. Reb Schachne was too dazed to think of hiding. He listened to the shrieks from the street and his heart was numbed. The sounds of the pogrom drew near and receded, like the roaring of a furnace. The windows of his house rattled. A few stones hurtled through them, and suddenly there appeared through the jagged apertures and through the burst doors, a horde of peasants, armed with clubs and farm tools, their faces red and bloated with passion and drink. Reb Schachne felt that he must do something. He rose heavily from the chair and in the sight of the raiders, attempted to crawl under the bed.

The men burst into laughter.

"Fool!" one of them seized Reb Schachne's foot. "Come out!"

The stupefaction faded from the old man's mind and he began to weep.

"Children," he pleaded, "I will myself show you where the money is hidden, the silver, and everything, only don't kill me. Why should you kill me? . . . I have a wife . . . children . . ."

His entreaty was ignored. They broke and plundered, and they showered blows upon the old man's head, his stomach, his teeth.

He wept and begged; they beat.

Through his blurred eyes, Reb Schachne noticed one youth whom he had at one time befriended.

"Vasilenko," he begged, "you know me . . . your father worked in my shop. Say yourself, did I not pay him well? Vasilenko! Help . . ."

A blow upon the heart broke his words. Two peasants threw themselves upon him and kneaded his stomach with their knees. Vasilenko, a small lean youth with crooked features and colorless eyes, grinned impudently:

"Well," he retorted, "you paid—why not? My old man worked for you—you paid. What do you think would have happened to you if you had not paid?"

But the fact that Reb Schachne had turned to him for help appealed to his vanity.

"Enough," he called to the others, "let the carcass live. You see, it just about breathes."

Reluctantly, they abandoned their victim and began leaving the house, breaking the few articles of furniture that had escaped them.

"Nu, Schachne," boasted Vasilenko, "you have me to thank that you are still alive. There would have been little left of you if I had not been here to help."

He was about to follow the others, when a thought struck him. He thrust out his hand to the old man.

"There—kiss it," he ordered.

Reb Schachne lifted his bloody eyes and stared at Vasilenko. Vasilenko's face clouded.

"Are you deaf?" he shouted. "Kiss, I tell you!"

Two of Vasilenko's comrades, attracted by his voice, halted in the doorway.

Reb Schachne looked blankly at Vasilenko. The youth turned white with anger.

"Hey, thou Jew dog," he shrieked, striking his hand upon Reb Schachne's mouth. "You hesitate? Here, fellows!"

Two peasants who were watching came nearer. "Take him. If he is so particular, he will kiss my foot!"

He sat himself on a chair and his friends threw Reb Schachne at his feet.

"Pull off," Vasilenko commanded, hitting Reb Schachne's chin with his boot.

Reb Schachne slowly drew the heavy boot off Vasilenko's foot.

"Kiss . . ."

One faced the other—a red, dirty foot smelling with sweat, and a blood-clotted face with a long dark, patriarchal beard. From above, glared Vasilenko's colorless eyes, set in the crooked features.

"Kiss, I tell you . . ."

Another blow upon the old man's mouth.

There was a momentary silence in the wrecked room. Then Reb Schachne inclined his head and a wild, piercing shriek broke from Vasilenko. All the toes of Vasilenko's foot and part of the sole disappeared into Reb Schachne's mouth and two rows of teeth were buried deep into the dirty, sweaty flesh.

The blows that fell upon Reb Schachne sounded hollow, like blows upon an empty barrel. They tore his beard, they dug their fingers into his eyes, they sought out the most vital spots of his body for injury, they tore him to pieces.

The body trembled, but the two rows of teeth clenched harder and a cracking of bones was heard.

Vasilenko shrieked—wildly and terribly, like a stuck pig.

•

How long this lasted the peasants knew not. It ceased when they saw that Reb Schachne's body no longer trembled. The look upon his face frightened them. It was no longer a human face.

Vasilenko writhed weakly on the floor, and strange, hoarse cries escaped him at intervals. His eyes were large and glassy and stared without meaning. The youth was crazed.

With a horrified "God save us!" Vasilenko's comrades ran from the house.

On the streets the pogrom raged, and between the cries of the victims and the murderers no one heard the gasps of the living man who was dying in the teeth of the dead one.

Pope Honors Jewish Nurse

The National Jewish Welfare Board reports the award of a personal citation from Pope Pius XII to a Jewish U. S. Army nurse stationed in Munich. The nurse is Lt. Col. Janet Blech of Springfield, Mass., who has been a member of the Army Nurse Corps for 32 years. She received the citation for her work in the campaign to send 60 Vincentian Sisters working in a Munich hospital to Rome during the 1950 Holy Year.

GOING home on the bus, Dorothy and Arthur spoke very little to each other. Arthur was reading an early edition of a morning newspaper, but Dorothy could tell, by the way he kept nervously looking up whenever a passenger got aboard, that his mind was not on what he was reading. She herself did not sit snuggled up to him, as she usually did going home on buses late at night. She sat looking out the window at the quiet, dimly-lit streets, frequently turning her head for a quick, furtive glance at his troubled face.

She knew what he was thinking about. She felt sure they were thinking about the same thing; for the incident in which they had taken part that evening had been like an explosion, leaving them both now disposed to think about it but not to talk about it.

They were going home now after a session with her in-laws. Session! The word made her feel like bursting out into a good cry, right there on the bus. She'd been married only about two months; this had been only the second visit with the Cunninghams, and already she'd had a session.

Would there always be sessions? Of course, there would. She knew that even before Arthur proposed to her. She knew it the night she met his folks, about a week before they were married, even though on that visit things had gone rather smoothly, with Mrs. Cunningham and her daughter Alice being very friendly and Mr. Cunningham, slightly drunk, embarrassing her just a little by pinching her on the cheek and remarking what a pretty Jewish daughter-in-law he'd have.

Tonight there had been a family gathering at the Cunninghams', the occasion being a birthday party for Mary, the six-year-old daughter of Arthur's brother Bill. Things began in typical birthday party fashion, with Mary drawing in a deep breath and blowing out the candles on the cake. A cute kid, and Mrs. Cunningham's only grandchild, she thereupon proceeded to become the whole show. She sang, she danced, she told stories about wolves and foxes; and her antics drew worshipful comment, laughter, and, several times, applause. Arthur's father was away on business, and Dorothy was glad he was absent, because he seemed to make her feel a little uneasy. All in all, Dorothy was enjoying herself very

There Was Good Will Between the Cunninghams and the Jewish Daughter-in-Law Until —

AN UNPLEASANT EVENING

By JACK LEVINE

much until the argument began.

It began long after Mary was put to bed. They were seated in the living room making small talk when Bill asked, smiling, "Still at the books, ain'tcha, Art?"

Arthur merely nodded, in his slow, casual way, but Dorothy felt her temper rising. She knew what Bill meant, knew what was in his damned "practical" mind. Once before she'd heard Bill say to Arthur, "What're you gonna do, Art, go to college till you're thirty-five?" Well, what if he was? If he wanted to go to college till he was a hundred, it was his business. His and hers. Nobody else's. Just like their getting married. . . .

"Any time you wanna drop school and come in with me and Dad, you're welcome, you know," said Bill.

"I know," said Arthur, "and I appreciate your thinking of me, but I'm just not interested."

Dorothy was burning inside. God, how many times did he have to tell them he wasn't interested! Couldn't they see he wasn't cut out for Venetian blinds? For Venetian blinds or any other business?

"Arthur gets his master's degree in June," said Dorothy. She spoke defensively. As though Arthur's position needed defending! Oh, why did she have to make explanations to them this way?

"And what's he gonna do then, teach?"

This time it was Alice who spoke, and in her tone there was unmistakable contempt for the teaching profession. A recent high school graduate, she took shorthand for the vice-president of a bank and thought of herself as The Successful Business Woman.

"And what's wrong with that?" asked Dorothy.

"Nothing, except isn't it kinda impractical?"

"No, not if he likes that kind of work."

Alice didn't say anything for a moment. She held her hand so she could examine her fingernails.

"What's he gonna teach?" she said, still looking at her fingernails.

Dorothy suddenly felt a violent distaste. "Why don't you ask him?" she said.

"What are you gonna teach, Art?"

"Latin-American history," he answered.

"Oh, my God!" said his sister.

That was the beginning of the argument. Arthur took little part in it, sitting with his head in his hands, and Arthur's mother, diplomatically, did not take sides. But Bill and his wife Eleanor stood her ground, and pretty soon the three of them were shouting across the room at her and she back at them; and it came to her suddenly, like a sharp pain, that her opponents were not arguing the issue of whether Arthur should become a teacher or businessman, but that their stinging voices were sounding their contempt for her as a Jew. Arthur also must have felt this personal connotation, for he suddenly interrupted a barrage of angry words coming from Alice with "Aw, why don't you pipe down, Sis?"

Alice shot back, "I will like hell pipe down. I'm concerned about your future even if that wife of yours—"

"Alice!" broke in Mrs. Cunningham, her neutral position suddenly untenable.

"Well, I can't help it, Mother. I hate her!" she screamed, her long, thin face frightening to Dorothy. "I hate her!"

She burst into tears, got up and ran, bawling, up the stairs to her room. A door slammed up there, and then silence, a shocked kind of silence, settled upon the group in the living room.

Dorothy bit her lip, tried to keep from crying. She turned her head in a quick glance at Arthur's face. Ordinarily a healthy ruddy color, it was now ruddier than usual. She looked across at her mother-in-law, and their eyes met in a quick, uncomfortable exchange. Mrs. Cunningham, a large woman, excused herself and went ponderously up the stairs after her daughter.

"I think we ought to be going," Arthur said to Dorothy, without looking at her. "It's getting late."

When they got off the bus, Dorothy, feeling the need to talk away the evening's unpleasantness before going home, suggested they go to a tavern in the neighborhood.

"Yes," said Arthur, sighing, "I suppose I can stand a drink."

They sat silently in a booth until Grace, a waitress whom they both knew, came for their orders. When she returned with the drinks—a beer for Arthur and a rum-and-coke for Dorothy, she said, "Whatsamatter? You two look kinda gloomy tonight."

"Saw a depressing movie tonight," Arthur lied. "One of those psychological things. You know the kind."

Grace smiled vaguely and turned away with her empty tray. Dorothy smiled, too, but it was a cheerless sort of smile.

Arthur gave her a cigarette, took one himself, and lit both of them. For a while, neither spoke, and their drinks stood before them untouched. Both looked across at the bar, where a few customers, in turn, looked drowsily at the bartender. The latter sat, tired and hulking, on a stool, looking at nobody in particular. In the back, a juke box was playing. The voice that came out of it, low and crooning, was one Dorothy heard every day on the radio, and ordinarily she paid as much attention to it as she did to the chirping of birds. But now it affected her. It made her dreamy and sad.

When the singer stopped and the juke box was momentarily still, she put her hand on top of his. Their eyes met for a moment, and then she looked down at the table. "Sometimes I wonder about us, Arthur," she said slowly, with much difficulty. "Sometimes—well, sometimes I feel we're all alone in the world. Like a couple of outcasts."

Arthur looked away from her, toward the bar. "Aw, that sister of mine has too big a mouth."

"No, it's not only Alice. There's my family . . ."

Arthur took one last drag on his cigarette and squashed the remains of it in the ash tray before him.

"Yes, but your family wasn't hypocritical," he said. "They just told you they never wanted to meet me, and that's all there was to it. My family was nice

to you, but all the time they didn't mean it."

He picked up his beer and took a quick, nervous swallow.

"Wouldn't it be nice," he said, squinting thoughtfully, "if a guy and a girl like you and me didn't have such narrow-minded families to put up with?"

"Yes, it would."

She had withdrawn her hand from his and was dreamily stirring her drink. She was thinking of her father, the picture of him sitting at the kitchen table with its checkered tablecloth having suddenly come to her mind. Perhaps it was the stirring which had evoked the picture, for Papa had sat at the table, slowly turning a spoon in his tea, silent, staring straight ahead, when she had told him and her mother that she and Arthur were going to be married.

"Wouldn't it be nice if fathers and mothers butted out and let kids like you and me run their own lives?"

"Yes, Arthur, it would."

She had felt sorry for her father. He was such a nice, little, old man. It had been so right for him at that moment to sit quietly with his tea while his wife cried loudly. All his married life, it seemed, he had sat quietly, resignedly, with his tea, while his wife complained about one thing or another. But she knew that he, though silent, was hurt as much as her mother by the news that she was going to marry a guy.

"You know, Dorothy, the way I look at things, I put religion and politics in the same boat. I——"

"Please, Arthur," she interrupted him.

"Please, let's not talk about that any more. I—I don't feel well."

"Do you want to go home?"

"No."

"What do you want to do?"

"You might laugh, but what I'd like to do is stay here and get good and drunk. Blind drunk."

Arthur didn't laugh, but he smiled. He smiled because it was his wife who had just spoken, the same girl who had once got giddy on a glass of port wine. He patted her hand joshingly. "You're crazy," he said.

"I'm not crazy."

She was also smiling, but hers was a bitter smile.

"I'd like to get so plastered you'd have to carry me home."

"Who are you trying to kid?"

"I'm *not* kidding."

"Aw, stop it."

He looked away from her. He looked at the bartender, who was moving glasses and bottles, getting ready to close for the night. The juke box was playing "Sunny Side of the Street," a song that clashed with the prevailing mood in the place. Dorothy stared at her husband's red face, now getting redder. She stared at him long and hard, and suddenly she felt her eyes getting misty. He looked back at her at that moment, and seeing her eyes, he quickly lifted his glass. With one gulp he swallowed the remainder of his beer.

"I'm leaving, Mrs. Cunningham," he said, getting up. "If you want to stay here and get drunk, you may carry yourself home."

He took his coat from the hook on the side of the booth. As he put it on, he called Grace, who was talking to a young man near the juke box. Grace came quickly. When she arrived, Dorothy was still in her seat, pretending to be looking for something in her pocketbook.

"Why, Dorothy, you've hardly touched your drink," said Grace, handing Arthur a check. She was slightly inaccurate; the would-be drunkard hadn't touched her drink at all.

Dorothy looked up and forced a smile, and as she did so, a single tear rolled down the right side of her face, the side nearest Grace. She hung her head quickly; her fingers took up their feigned search in the pocketbook. "I just don't feel like drinking," she said, without looking up.

When they got outside, Dorothy took out a handkerchief. She wiped her eyes and blew her nose. As they set out for home, they walked apart and were silent. With her handkerchief she kept dabbing at her eyes and nose.

Finally, she said, "Do you think Grace noticed I was crying, Arthur?"

"I don't know."

"I hope she didn't."

She said this knowing very well that Grace did see the tear. She hoped the story wouldn't get around that she and Arthur had been quarrelling. They

(Continued on page 23)

BUSINESS IN ISRAEL

— A MONTHLY SURVEY

With this issue the REVIEW begins a new monthly department dealing with business progress in Israel. The author is an expert with the Economic Department of the Jewish Agency for Palestine.

By ERNEST ASCHNER

Yet, new production facilities to help absorb immigrants in productive occupations and to make them self-supporting are not forthcoming at the required speed. Shortages of machinery, equipment and raw materials affect every branch of the economy. There is still a large gap between requirements and the flow of production goods, though machinery and equipment bought under the \$100 million Export-Import Bank loan have worked wonders in establishing new settlements, new factories, irrigation systems, roads, harbor facilities, etc. The recently granted additional \$35 million Export-Import Bank loan is now being spent for the purchase in the U. S. of additional basic agricultural equipment.

While Israel's needs in terms of capital assets, employment, production and exports have been surveyed and publicised last year in the form of a Four-Year Development Plan, the Government has now gone a step further by diagnosing specific production shortages. For this purpose, and to guide prospective investors, the Investment Center has added an "Initiation Section" to its facilities. This new office will indicate exactly what enterprises are desired in Israel from an overall economic point of view in different areas of production and services.

The first two surveys of desirable projects just published deal with the steel and metal and textile industries. They spell out in detail what kind and size of new plants are needed. In this country the Israel Consulate General in New York and the Economic Department of the Jewish Agency, New York, have full details of these projects available for interested parties.

Apart from attracting foreign capital to increase the productive capacity of the country, Israel is making a sustained effort to increase her exports in order to improve her foreign exchange position by narrowing the gap between imports

and exports, which showed a ratio of 8 to 1 in 1950 (\$253 million imports and \$32 million exports during the first 11 months). Israel's trade balance is necessarily lopsided because of the influx of new production goods and consumer items on the one hand and the insufficiently developed export of goods and services on the other. Export industries are encouraged by all means and sales efforts on foreign markets are increased. During the past year Israel has concluded trade agreements with seven countries, calling for some \$33 million of imports and \$12 million of exports, in addition to numerous barter agreements.

On the American market, new Israel products are making their appearance practically every month. Though by far the largest item of American imports from Israel are cut and polished diamonds, a great variety of other goods, such as Israel wines, chocolates, candy, preserves, arts and crafts items, religious articles, etc., are finding their way into local communities.

A good example of what new capital means to Israel is furnished by the Jerusalem Shoe Corporation. This enterprise was founded last year with American and Israel capital exceeding \$1 million. A modern factory was built in Jerusalem and equipped with the latest American and European machinery. At the end of last year, the samples of shoes produced were shown to American experts, who were greatly impressed by their excellent quality and style. As a result, arrangements were made for the sale of Israel-made shoes in the U. S. and the first shipment is expected here shortly. Total sales during the first year are expected to exceed \$1 million. This example proves that given modern equipment, Israel can produce and its products can compete on the world market. It also proves that Israel can, in the long run, earn the foreign exchange needed for the imports and can be expected to gradually close the gap in its own foreign trade balance.

NO SIGNIFICANT changes in Israel's economic policy with regard to foreign investments is expected as a result of the recent resignation of the Government. Political and economic experts point out that the principles governing Israel's economic policy have been accepted by all majority parties. Thus, even new elections will not affect the current trend towards encouragement of the inflow of foreign capital and promotion of exports of Israel products. These two principles have been subscribed to by all responsible leaders as the guideposts for Israel's economic policy makers, as it is recognized that the foreign exchange problem will be the dominant factor on which the country's economic development will depend.

If anything, it may be expected that the trend will go further towards increasing benefits for foreign investors. Israel enacted last year the Law for the Encouragement of Capital Investment to guarantee tax and conversion benefits, customs exemptions and other incentives, which, in their practical application, have been praised by most of the new investors.

In a report just published by the Investment Center—the central office established under the Investment Law to deal with all new investments—it is revealed that some \$45 million of foreign capital, including \$18 million from the U. S., are represented in a total of \$100 million being invested in 336 enterprises by the Investment Center in the first six months of its operation (May-October 1950). About 80% of the enterprises are new projects and the balance represents expansions of existing enterprises. Some 60 of the enterprises are already in production and 90 others are in various stages of construction. They are in the fields of metal, chemical and textile industries, hotels, building materials, transportation, etc.

NEWS OF THE MONTH

THE Israeli police took precautions to prevent demonstrations in front of Parliament by religious groups opposing mobilization of young women for service in agricultural settlements, if they claim exemption from military service on religious grounds.

A proposal to amend the military service law to enable the government to mobilize Orthodox girls who have hitherto been exempt from any kind of compulsory service in Israel was presented to Parliament by Premier David Ben Gurion.

Presenting his bill to a tense and crowded house, Premier Ben Gurion declared that Israel, which is suffering from an acute manpower shortage, cannot rely on its army alone for defense. "The entire nation, not just a part of it, must be mobilized," he said. In addition, he asserted, the move is necessary to weld a homogeneous group of the various parts of the Jewish nation. He charged that the Religious Bloc is opposing the move for political, not religious, reasons, concluding that he would not permit a "political underground" to subvert a "vital national issue."

Sporadic burning of vehicles in Jerusalem by religious extremists, as a warning against driving cars on the Sabbath, was renewed. Five cars marked by the zealots as having been used on the Sabbath, were burned. They included cars owned by the Jewish Agency, the labor cooperative Solel-Boneh and the Hamkasher Bus Company. Police detained two religious students for interrogation.

The Israeli Cabinet was defeated once more when Parliament, by a vote of 47 to 44, rejected the Government's "Transition Bill" which amends the procedure to be followed in a partial reshuffle of the Cabinet, redistribution of portfolios, or the resignation of the Premier—which is considered the Cabinet's resignation.

Members of the Religious Bloc voted with the opposition to return the bill to the government. Voting for the bill

were the Mapai Party, the Progressive Party and the Sephardic deputies.

Details of the Israel bond issue which will be floated in the United States were revealed in Washington by Israel's Ambassador Abba Eban, who said that two types of bonds will be sold.

The \$500,000,000 issue will include coupon bonds, offering three and one-half percent interest semi-annually, maturing in 15 years, and savings bonds which will appreciate in value by 50 percent in 12 years. Payments of interest and principal will be made by designated American banks in U. S. currency. All bonds will be sold at face value and will be available in various denominations. Purchasers may convert their bonds, at any time, into Israel currency at the prevailing rate of exchange with no restriction on the manner in which these funds may be used in Israel.

Contributions exceeding \$7,150,000, the largest sum ever collected in the initial stages of a United Jewish Appeal drive in any city, were announced at the opening dinner of the U. J. A. of Greater New York. The sum was raised in the less than five weeks since February 1.

Secretary of State Dean Acheson was urged to include the problem of securing justice for Jewish victims of Nazi persecution on the agenda which is now being discussed in Paris by delegations of the Big Powers.

Australian Minister of Immigration Harold Holt, whose program to admit 100,000 German "volksdeutsche" immigrants to Australia in the next four years has come under sharp attacks by Jewish, labor and liberal circles, has written to the Executive Council of Australian Jewry asserting that only three former Nazis have entered this country as immigrants. He added that two of the three have since been deported.

The Executive Council, however, has submitted to him evidence that at least 41 known Nazis have entered Australia

as immigrants. The body is also working on the cases of 100 immigrants believed to be former Nazis.

Rudolf Eisfeld, former Gestapo official, and H. Lorenz, former policeman and Gestapo official, were sentenced in criminal court in Darmstadt to 15 months and one year in jail, respectively, for mistreating Jews and other concentration camp prisoners during the Nazi regime. The two men were "specialists" in obtaining "confessions" from prisoners. Their defense was that they acted under orders from their superiors.

The pro-Peron Jewish organization, Organizacion Israelita Argentina (OIA), published a manifesto in the Jewish press calling on all its members and supporters to work actively for the re-election of President Juan D. Peron. Gen. Peron's presidential boom was launched by his wife as leader of Argentine women, although elections are not scheduled to be held for another year. The official Jewish representative organization, DAIA, has not made any public statements in connection with the election.

A \$1,000,000 charitable and educational fund, named the Samuel Bronfman Foundation in honor of the Canadian Jewish leader, has been established by the Seagram Distilling Company, which Mr. Bronfman heads. Most of the present income from the fund will go to Columbia University, which is to receive \$40,000 annually for the study of democratic business enterprise.

Israel's Premier David Ben Gurion will visit the United States early in May to launch the \$500,000,000 Israel bond drive in this country. The Premier will remain in New York for about two weeks and will address a large meeting at Madison Square Garden on May 10. He will also address meetings in Los Angeles and other cities. During his visit to this country, the Israeli Premier will be received by President Truman, with whom he will discuss American grants-in-aid to Israel.

The Jewish Agency executive again postponed the date of the opening of the forthcoming World Zionist Congress, this time to July 31, in order not to interfere with the Israeli national elections which will be held this summer.

AS A rule, economic development has the effect of restricting and impoverishing the wild life of a country which is being settled. In extreme cases, even in our days of protective laws, some of it is wiped out. Israel, an exception to so many rules, is one in this case also. Not entirely, of course. It is clear that, if a swamp is drained, giant turtles and herons and other forms of wild life, deprived of their haunt, are forced to seek pastures new, and that in the process some fall victim to man's invasion. But by and large we can safely say that, far from decreasing species or numbers of the existing animals and plants, Jewish settlement has vastly increased them.

The explanation is not hard to seek. For every dunam of swamp we have drained and thus made uninhabitable for certain creatures, we have reclaimed thousands which formerly were in a semi-desert state—arid and treeless wastes where nothing could exist beyond some sparse insect and reptile life, and where birds of prey, nesting elsewhere, came to hunt. Moreover, the past decade has seen the construction of hundreds of carp-breeding ponds all over the lowlands, so that even waders and other water birds—not too warmly welcomed by the carp-breeders—now frequent these new expanses of water in lieu of the no longer existing swamps.

This is not the place for a scientific or in any way exhaustive survey of such changes in the animal population of Israel. I merely wish to draw attention to some which I have seen with my own eyes, and which have taken place within the sixteen years I have been living in this country.

Wild mammals of any size are rare, the most ferocious being the leopard, in Galilee. There are a few hyenas elsewhere in the hills, and jackals all over the country. In newly-liberated Western Galilee there is a well-wooded and watered valley, Wadi Qarn, which it is proposed to keep as a national park and preserve. Leopards have been seen there, and gazelles are plentiful. Our gazelle, by the way, is the only large game in this country, and as Jews are not great hunters and there are protective game laws, its numbers are increasing. Nevertheless, the game laws—taken by the

ISRAEL'S ANIMAL POPULATION IS CHANGING

By ADA OREN

Mandatory Administration straight from English models—put the closed season at the wrong time of year; and if shooting were to become a popular sport, our partridges, quail and other birds would soon be exterminated.

Among the larger mammals are foxes, mongoose, and rodents galore. The porcupine, largest and fiercest of the rodent tribe, is still plentiful in Wadi Qarn. The rodents include several pests (lately there has been a plague of field-mice and rats), and one pretty, but harmful, member of the family has come into our region from the arid south, for reasons as yet undetermined. It is of the gerbil tribe, probably the Roughtailed Gerbil (*Dipodyllus dasyurus*), the color of a hare, the size of a rat and with long, graceful hindlegs.

The other kinds of pests are gradually being eradicated. There are now far fewer mosquitoes, centipedes and scorpions. The two latter have become so rare in our village (on the northern coastal plain) that most six-year-olds have never seen any; but when we first came to live here, we were constantly finding them of a morning in shoes, bathtub, mops or brooms.

Where I live there were at first no birds except a few sparrows, hoopoes and kingfishers in and near the village, and also some birds of prey. Now I can count some 50 species nesting in the immediate vicinity; and the individuals are so plentiful that I can see, in my garden alone, about 30 nests each summer (not including sparrows).

The main species, in order of frequency, are: bulbuls, Palestine warblers, goldfinches, greenfinches, sunbirds, great tits, turtledoves, redrumped swallows, spotted flycatchers, masked shrikes, and hoopoes. Then there are the masses of winter visitors which spend some months, or at any rate weeks, here. They are far more numerous, both in species and individuals, than the residents and summer breeders together: indeed, the air above Israel is constantly filled with flights coming or going all year round.

We have brought water from the depths, planted trees, shrubs and flowers,

and sowed grains, and the birds have responded as if these activities had been designed expressly for them. Moreover, several species have altered their habitats in the wake of large-scale development.

For instance, the bulbul (still listed in the books as living in the coastal region and avoiding the hills, probably because of the lack of fruit) is now to be found throughout the country, including Jerusalem. The masked shrike—a very pretty grey-and-white bird—has begun nesting in the Coastal Plain since 1938, whereas before he was found only in warmer areas, such as the Jordan Valley and 'Emek. He leaves the country in winter for Africa. The smyrna kingfisher, a beautiful bird, twice the size of his European cousin but much like him in shape and color, used to breed in the Jordan Valley only, coming north and east in winter. Now he is to be found in the Coastal Plain all year round, nesting on the banks of a wadi together with the bee-eaters, the most gloriously colored of our birds, but summer breeders only, like the shrikes.

The white stork passes over this country in myriads on his migration from Eastern Europe to Egypt in spring. (During the autumn migration these wonderful flights are rarely seen, as the prevailing westerly winds drive them further inland.) In the spring the storks spend a few days, or even weeks, here. Last summer a few dozen pairs remained to nest in the Hulch region, where about a hundred young were seen feeding with their parents. We may hope that they will return in the spring and continue to breed here as of old. The reason for their return is unknown, as is the reason for their breeding elsewhere.

The most delightful of recent changes concerns the jericho sunbird, formerly found only at the northern end of the Dead Sea. Indeed, but for the rapid development of the country, this bird would

(Continued on page 22)

NEWS OF THE CENTER

Rabbi Levinthal to Deliver Purim Address Friday Mar. 16

At the Late Friday Night Lecture Services this Friday evening, March 16th, Rabbi Levinthal will deliver an address on "Jews Because of Haman and Jews Because of Conviction." This lecture will be delivered on the occasion of the festival of Purim which will be celebrated on March 22nd. The service will begin promptly at 8:30 o'clock.

Cantor Sauler will lead in the congregational singing and render a vocal selection.

All Center members and their friends are cordially welcome.

Late Purim Eve Service and Celebration

This year the Center is inaugurating a late Purim Eve Service on Wednesday evening, March 21st at 7:45 o'clock, in order to accommodate those members who find it impossible to be present at the regular Purim services. The early service will be held at 6:15 at which time the Megillah will be read by Rev. Rogoff. The late service will begin with Maariv chanted by Cantor William Sauler and the Megillah will again be read by Rev. Rogoff. At the conclusion of these services members will be invited to assemble in the Auditorium for our annual Purim Membership Social Meeting.

Young Married Group

The February meeting of the Young Married Group was truly a most unique and enjoyable one. We reversed our usual procedure and started with the refreshments which are usually served at the close of the evening. It was delicious strawberry shortcake, cheese cake, milk and coffee. Following this, several of our members, including Rabbi Saltzman, each spoke for ten or fifteen minutes about their respective businesses and professions. We learned about everything from managing a funeral parlor to building a radio set. It was indeed a delightful evening.

On March 14th, in celebration of the Festival of Purim, the Young Married Group held its monthly meeting in the form of a social gathering. Hamen-tashen and other appropriate refresh-

ments were served. A most delightful evening was enjoyed by all our young married members who attended.

We would like to once again remind our members and their friends about our forthcoming third Annual Affair to be held on Saturday evening, April 28th. Admission is by a contribution of \$7.50 and dress is optional. There will be dancing to the music of Marvin Blickstein and his splendid orchestra, plenty of food and drink and professional entertainment. Tickets are now available and may be secured upon request by calling either the Center, HY 3-8800, or the Chairman, Alvin Jeffer, PR 3-6500. Please make your reservations as soon as possible as we expect to have capacity attendance.

Junior League News

The Junior League looks forward to a month of activities both interesting and exciting.

We are celebrating Purim with hamen-tashen plus a talk to be given by our adviser, Joe Aaron. He will discuss Purim in fact and in legend.

The following week, March 29th, we are having an entertainment and dance for the benefit of UJA. Admission will be by pledge card.

On April 5th Mel Freeman, vocational consultant for Bnai Brith and Federation Employment Service, will speak to the group on the topic, "You and the Armed Forces." A question period will follow.

Our last square dance was so successful that we are planning another for April 12th. It is quite likely that genial Gene Ezersky, who made the last affair so successful, will be our caller again. Gene is a professional, and his presence is good time insurance.

Our last event in April will be a third seder, with all the members playing a part. This festive occasion will be a "first" and we plan to make it most successful.

Social dancing follows all our meetings.

JOSEPH H. AARON,
Adviser.

The Celebration of Purim

Purim comes on the 14th day of Adar, Thursday, March 22nd. Wednesday, the 13th day of Adar is observed as "Taanis Esther" or the "Fast of Esther," because when the Jews of Persia heard of the evil decree, they spent that day in prayer, asking that they be spared from the persecution that Haman had planned.

The Megillah (Scroll of Esther) is read in the Synagogue at the evening and morning services of Purim (March 21st and 22nd). It is the custom to use noisemakers (Haman Kloppe or Grogger) during this service. Every time Haman's name is mentioned, the children use the Groggers in order to drown out mention of his name.

A three-cornered Purim delicacy, known as "Hamantash" is, according to custom eaten on Purim. The "Hamantash," a German word meaning "Haman Pocket" is usually filled with poppy seeds, dates, nuts and raisins. "Schlach Monos," gift-giving and special remembrance of the poor, is customary on Purim. On an occasion of joy it is natural we should want to share our happiness with others. Hence, "Shlach Monos." The carnival spirit rules on Purim. Everyone is expected to make this one day of feasting and general merriment.

Sabbath Services

Friday evening service at 5:30 p.m.

Kindling of Candles 5:44 p.m.

Sabbath Services, Shabbat Zakor "Vayikra"—Leviticus 1.1-5.26—Deut. 25-17-19. Prophets—I Samuel 15.2-34 will commence at 8:30 p.m.

Mincha services at 5:45 p.m.

Rabbi Saltzman will preach on the weekly portion of the Torah.

The lecture in Yiddish this Saturday afternoon will be delivered by Rabbi Gerson Abelson at 5:00 p.m.

Daily Services

Morning services at 7 and 8 o'clock.
Mincha services at 5:45 p.m.

Club Activities

The Junior clubs organized an Inter-club Council which consists of two representatives of each club. The first meeting of the Council was held on Saturday night, February 24th. Leonard Port was elected temporary chairman of the council.

At the meeting plans were outlined for the Purim Carnival to be held on March 24th. The carnival will be limited to members and their friends and special tickets will be issued to each member. The affair will feature booths made by individual clubs, games and dances. Refreshments will be served.

In honor of Brotherhood Week movies supplied by the National Conference for Christians and Jews, were shown. The clubs followed up with a discussion of the significance of Brotherhood Week.

The clubs are rehearsing stunts which will include various musical selections, playlets and dances as the feature attractions that evening.

Inta League News

The members of the Inta League held a most enlightening meeting on February 10th, viewing interesting slides of pictures taken by Eliott Eichler on his recent trip through Israel. The meeting on February 17th was devoted to sociability. Moving pictures dealing with the subject of "Brotherhood" were shown on February 24th. An "Amateur Night" was arranged for March 3rd.

The members of the Inta League are busily engaged rehearsing a play for their coming Purim Celebration and Carnival.

Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations for the purchase of Prayer Books and Taleisim from the following:

Mr. and Mrs. Milton Gray and Mr. and Mrs. Isidor Gray in honor of the Bar Mitzvah of Norman.

Mr. and Mrs. Irving Kabram in honor of the marriage of their daughter, Evelyn.

Mr. and Mrs. Philip R. Wagenheim on the Bar Mitzvah of their son, Allen Jay.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ALPRIN, MISS ROSLYN

Res. 212 East 34th Street

Proposed by Michael Bromberg,
Solomon Raphael

DUBER, PAUL

Res. 621 Lefferts Ave.

Bus. Stationery, 2788 Fulton St.

Single

Proposed by Joseph Shuter

GLICK, JOSEPH H.

Res. 87 East 55th St.

Bus. Merchandising, 117 W. 60th St.

Widower

Proposed by Dr. Morris Glick,

Dr. David Appelman

GOLDENBERG, MURRAY A.

Res. 748 St. Marks Ave.

Bus. Importing, 1 East 33rd St.

Single

GOLDSTEIN, DAVID

Res. 1131 President St.

Bus. Neckwear, 21 East 4th St.

Married

Proposed by Mortimer L. Spitz

GRAD, SAMUEL

Res. 662 Linden Blvd.

Single

Proposed by Harry L. Marcus,

I. Frank Miller

HAUSER, MELVIN

Res. 49 Tapscott St.

KAMLET, HERBERT

Res. 295 St. Johns Pl.

Bus. C.P.A., 1457 Broadway

Married

Proposed by Alvin M. Jeffer,

Herbert Carr

KLEIN, MISS ROSE

Res. 136 Hewes St.

Proposed by Charlotte Weissberg,

Jeanette Trager

KOPPELMAN, MISS FLORENCE

Res. 5 Lamont Court

Proposed by Florence A. Bromberg,

Harry D. Bober

KORFMAN, MISS LAURA

Res. 180 Chester St.

Proposed by Edith and Raymond

Chaiken

KOVNER, HAROLD

Res. 151 Central Park W.

Bus. Hospital, 112 East 83rd St.

Married

LEVINE, DR. EDWIN B.

Res. 655 East 91st St.

Bus. Physician

Single

Proposed by Robert Levine,

Milton Reiner

LEVITT, EDWARD O.

Res. 534 Alabama Ave.

Bus. Lithographing, 333 Hudson St.

Single

Proposed by Reuben Goldstein,

Pearl Kreitzer

LOCKOWITZ, LOUISE

Res. 1238 St. Marks Ave.

Proposed by Wm. Brief,

Elmer Riffman

MARKOWITZ, MISS MARCY

Res. 1856 Bergen St.

Proposed by Wm. Brief,

Elmer Riffman

MINTZ, MISS TILBY

Res. 564 Riverdale Ave.

Proposed by Wm. Brief,

Elmer Riffman

ROSENKING, MISS MURIEL

Res. 476 Hinsdale St.

Proposed by Edith and Raymond

Chaiken

RUBIN, MISS LORRAINE

Res. 474 Brooklyn Ave.

Proposed by Samuel Gartenberg,

Harry D. Bober

SEROTTA, MISS JEANETTE

Res. 169 Hewes St.

Proposed by Charlotte Weissberg,

Jeanette Trager

SHAPIRO, MISS ETHEL

Res. 1050 Hancock St.

Proposed by Joseph Goldberg

SHENKIN, JOSEPH

Res. 146 East 89th St.

Bus. Signs, 948 Fulton St.

Married

Proposed by Alvin E. Moscovitz,

Ralph R. Markowitz

SLOANE, MISS JANET

Res. 1664 President St.

Proposed by Dr. Frank G. Bass,

Harry D. Bober

SLOTNICK, MISS FRANCES

Res. 103 Herzl St.

Proposed by Wm. Brief,

Seymour Eisenstadt

STERN, MORRIS

Res. 53 East 43rd St.
Bus. Photography, 333 E. Parkway
Married

Proposed by Louis Stern

WISHNER, MISS ANITA

Res. 245 East 34th St.
*Proposed by Dr. Frank G. Bass,
Florence A. Bromberg*

The following have applied for reinstatement:

BRAUN, ALBERT

Res. 149 Exeter St.
Bus. Government, 8909 Sutphin Blvd.
Married
Proposed by Morton Klinghoffer

MAST, IRWIN J.

Res. 15 Crooke Ave.
Bus. Lawyer, 215 Montague St.
Married

SALPETER, DANIEL

Res. 162 Bradford St.
Bus. Teacher, E. N. Y. Vocational
High School

Single

Proposed by Joseph Shuter

SAPON, LEONARD

Res. 1076 Eastern Parkway
Bus. Buyers, 500—7th Ave.
Single

Late Applications

GRAPEL, DR. EDWARD

Res. 2542 Beverly Road
Bus. Dentist
Single

*Proposed by Dr. Harold Cook,
Dr. Sidney E. Licht*

KRAMER, JEROME

Res. 428 East 46th St.
Bus. Ladies Apparel, 498—7th Ave.
Single

MILLER, PENNY

Res. 593 Marcy Ave.
*Proposed by Vivian Steinrood,
Morris Hecht*

SIEGEL, DANIEL

Res. 323 East 46th St.
Bus: Ladies Apparel, 1107 B'way.
Single

SPIEGELMAN, GLORIA

Res. 4413 Avenue I
*Proposed by Iris Abramson,
Edythe Chaiken*

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

THE YOUNGER MEMBERSHIP

OUR members will recall the evening of February 27 as one which renewed their faith in our great democracy. Three Chaplains, Comdr. Joseph C. Canty, Lt. John L. Curtis and Lt. Col. Aryeh Lev, representing the Catholic, Protestant and Jewish faiths respectively, had each come a considerable distance to address us and unite their voices in the cause of Brotherhood. The presence of our esteemed adviser, Rabbi Saltzman, on the podium gave the program added dignity.

Chaplain Canty spoke first on the theme of Brotherhood and Democracy, followed by Chaplain Curtis, who related his experiences with servicemen of varied racial and religious backgrounds as examples of inter-group harmony. Chaplain Lev spoke last on the subject of inter-chaplain relationship. A short but lively question period followed.

Y. P. L. Convention April 12th-15th

Once again our members will have the opportunity to attend the National Convention of the Young Peoples League, which will be held on April 12th to 15th at the Concord Hotel, Kiamasha Lake, New York. Those of you who attended

the convention last year know what a success it was, from the projection of the Seminars and the Plenary sessions to the All-Star Show on Saturday evening and the conviviality that prevailed everywhere. Many who made reservations late last year could not be accommodated. We therefore urge everyone to make reservations at the earliest time through our Vice-President, Morris Hecht.

Advance Notice of Programs

Tuesday evening, March 20th, in celebration of Purim, Mr. Sholom Secunda, Cantor Sauler and the Center Choral in presenting a beautiful all-Jewish musical program. A social will follow.

Tuesday evening, April 3rd: Annual U. J. A. final fund-raising event.

Tuesday evening, April 10th: Forum Committee meeting. Speaker and subject to be announced.

Tuesday evening, April 17th: A model Seder will be held, complete with many of the traditional aspects. This will be a delight for all who attend. A social will follow.

MILTON REINER,
President.

IN THE HEBREW SCHOOL

A SPECIAL Post Bar Mitzvah service and breakfast was held on Sunday, March 11, 1951. Parents of our High School students were invited to the community breakfast, at which time Mrs. J. J. Flamm, Mrs. Rose Davis, and Mrs. Julius Kushner, representing the Parent-Teachers Association, served as hostesses. During the discussion, the students and their parents offered suggestions as to ways of bringing about greater cooperation between the home and the Jewish school.

A special service, in honor of the students who have continued their Jewish studies for two years beyond Bar Mitzvah, will be held in conjunction with the late Friday Night Services on April 6th. At this time, eight of our students who have continued their studies in the Marshaliah Hebrew High School, in the Post Graduate Class, or in the Post Bar Mitzvah Class, will be awarded certificates.

The Marshaliah Hebrew High School has sent a special letter of commendation,

praising the work of the graduates of our Hebrew School; in particular, two students, Paul Kushner and Sol Tanenzapf received commendation.

* * *

The Hebrew School plans to celebrate Purim with many, varied activities. On Wednesday, March 21st, the classes will gather at 5:15 P.M., in the dining room, for a special reading of the Megillah. On Friday morning, March 23rd, the Choral Group, under the direction of Mr. Naftali Frankel, will present a brief entertainment at the Savoy Theatre, as part of a Purim celebration arranged for the Jewish children of the Eastern Parkway-Crown Heights area, by the Brooklyn Jewish Community Council. On Sunday, March 25th, the Choral Group will present a Purim operetta. The music and dramatics are under the direction of Mr. Frankel. The dances are being prepared by Mrs. Shirley Taub, of the Sunday School Faculty.

PAGING SISTERHOOD!

"Purim, celebrated on the 14th of Adar, is essentially a woman's holiday. The central figure of the Purim story, Queen Esther, has been the shining example of female courage and leadership throughout the ages. Besides preparing a festive SEUDAH replete with HAMENTASHEN and other Purim delicacies, the Jewish woman also distributes SHALACH MANES to the needy. The reading of the Megillah reminds her of the many tyrants the Jews have had to conquer before they could re-establish Israel. Jewish women can emulate Esther and give a great deal of themselves for their people here and in Israel. Sisterhood and the synagogue will teach you how."

SARAH KLINGHOFFER, President.

Report on the General Meeting February 26th

Following an early social and refreshment period, the business of the afternoon got under way with announcements regarding U.J.A. rallies, urgent appeals for more reservations for our Torah Luncheon on March 14th, a reminder that our women attend the Dr. Garfiel lectures on "Marriage and the Family," and mention of important dates and drives ahead. A nominating committee to select the Sisterhood 1951-1952 slate of officers was appointed. Bertha Zirn, as chairman, welcomes all recommendations.

Our President, Sarah Klinghoffer, read letters of praise of our Institute Day, and announced the forthcoming Friday Night Service which Sisterhood would conduct on March 23rd.

The cultural program included a three-fold purpose—we marked Brotherhood Week, Jewish Music Month and the ideal of Torah in a magnificent presentation of an Eternal Light Script, "My Brother's Brother," in which the Sisterhood Players, under the coaching of Lila Leonard, took part. Musical arrangements by Sholom Secunda and the fine vocal contributions of our Cantor Sauler enhanced the presentation. The theme was built around the altruism of a Bishop in a small Hungarian town who, during the last war, concealed eighteen Torahs for his Jewish friends and neighbors, and

later returned them to the survivors. Our audience was visibly moved by the subject and its poignant portrayal. Another innovation was the first public appearance of the Aviva Choral Ensemble, directed by Naftali Frankel, assistant music supervisor of our Hebrew schools. This charming group of ten women, some of them our own members, delighted us with a rendition of several Hebrew numbers. This meeting, too, like all the others before it, was voted stimulating, interesting and entertaining.

Kiddush to Junior Congregation

Mr. and Mrs. Nathan Garelik will sponsor a kiddush to the children of the Center on March 31st, in honor of the Bar Mitzvah of their son David and the Bas Mitzvah of his twin sister, Linda.

Cheer Fund Contributions

In honor of the birth of a grandchild: Mr. and Mrs. Isidor Gray; Mr. and Mrs. J. Sepowitz; Mr. and Mrs. B. Dubrow.

In honor of their son's engagement: Mr. and Mrs. D. Rosenberg.

In honor of their son's marriage: Mr. and Mrs. S. Nicoll.

For speedy recovery of Mrs. Emanuel Greenberg: Mr. and Mrs. Jos. Goldberg; Mr. and Mrs. Benj. Levitt.

In memory of Mrs. Kate Schrier: Mr. and Mrs. Irving Gottlieb.

In memory of the father of Mr. N. Dvorkin: Mr. and Mrs. M. Klinghoffer.

In memory of Mr. Morris Groden: Mr. and Mrs. M. Klinghoffer.

Sisterhood Conducts Friday

Night Service, March 23rd

"Opportunities and Responsibilities of American Jewish Womanhood" will be the subject of the symposium presented by the Sisterhood at its second annual Friday Night Service. Panelists will include Mrs. Sarah Epstein, Mrs. Jeanette Richman, Mrs. Beatrice Schaeffer, with Mrs. Sarah Klinghoffer as moderator. Responsive reading by Eleanor Horowitz, Mary Kahn, Lilian Lowenfeld and Hattie Roth. A delightful *Oneg Shabbat* in the auditorium will follow the services. Invite your friends to come with you.

Second Annual Jewish Women Of Achievement Program

On Monday afternoon, April 30, Sisterhood will honor with Citations of

Merit leaders of three National Jewish Women's Organizations—Mrs. Lionel Golub, National President of Mizrahi Women's Organization, Judge Justine Wise Polier, President of American Jewish Congress and Mrs. Emanuel Siner, National President of the Women's League of the United Synagogue. A fine program, with an address by Rabbi I. H. Levinthal, and a musical tribute by Sholom Secunda and soloists, will be presented.

United Jewish Appeal Drive

All Sisterhood women are urged by Chairman Sarah Epstein to call their prospects and report contributions. A luncheon for contributors of \$125 and over will be held on Wednesday, April 4th at the Hotel Pierre in New York. Make your reservations with Sarah Epstein, SL 6-7413 or Bea Schaeffer, PR 3-2744. For contributors of smaller amounts there will be other functions on April 16th and May 3rd; on the former date for those contributing \$62.00 or over, and on the latter for contributors of \$36.00 or more.

Purim Cards

Secure your Women's League books and Purim Greeting Cards from Publications Chairman Rose Bromberg.

Women In the News

National Women's League President Mrs. Emanuel Siner will speak on the Eternal Light Program, WNBC, Sunday, April 1, 12:30 p.m.

Calendar of Events

Thursday, March 22—Second in the lecture series, "Marriage and the Family," 11:15 a.m., at the Center.

Friday, March 23—Sisterhood Friday Night Service. Symposium—"Opportunities and Responsibilities of American Jewish Womanhood."

Monday, March 26—"Jewish Home Beautiful" Pageant. Sisterhood general meeting, 8:15 p.m. Narrator, Rabbi Manuel Saltzman; soloist, Cantor Sauler; Sholom Secunda and Brooklyn Jewish Center Choral Ensemble. Chairman, Sarah Epstein. Magnificent display of holiday tables and fine refreshments.

Thursday, March 29—Last of Dr. Evelyn Garfiel series of lectures on "Marriage and the Family."

Monday, April 9th—Sisterhood Executive Board meeting, 1:00 p.m.

Center Academy Purim Celebration

On Thursday, March 22nd the Center Academy will have its traditional Purim celebration which will include the reading of the Megillah, gay costumes, noisemakers, *krepalach* and *shalach manes*.

The Purim entertainment will be held on Sunday, March 26th, 10:00 a.m. to 12 noon. This day was decided upon so that working mothers and all fathers could also share in the school festivities. You are all welcome! *Hamentaschen* will be served.

United Jewish Appeal Dinner, April 12th

The Center campaign for the United Jewish Appeal is now in full swing. The members of the Committee are actively engaged in contacting the membership for contributions to the Appeal. The Annual Dinner will be held in our building on Thursday evening, April 12th. Reservations may be made at the Center office.

Junior Congregation to Officiate In Main Synagogue

This Saturday morning, March 17th, the members of the Junior Congregation will conduct the services in the Main Synagogue. Members of the Congregation will officiate, read the Torah and deliver the sermon.

Congratulations

Heartiest congratulations and best wishes are extended to the following:

Mrs. Fannie Engel, 1531 Carroll Street, upon the marriage of her son, Lowell, to Beatrice Taitelman, on March 11, 1951.

Mr. and Mrs. Edward Goldsmith, 780 Montgomery Street, on the birth of a daughter, Susan Patricia, to their children, Mr. and Mrs. Charles J. Berger, on March 4, 1951.

Center Symphony Orchestra Planned

Our Music Director, Mr. Sholom Secunda, under the sponsorship of the Center, is planning to organize a Symphony Orchestra.

Anyone playing string, woodwind, brass or percussion instruments may register for an audition. This is an excellent opportunity, especially for students, to play in an ensemble. Please register at the Information Desk or telephone HY 3-8800.

ISRAEL'S ANIMAL POPULATION

(Continued from page 17)

not now be a resident of Israel. It is a tiny, blue-green bird, shimmering like silk, two and a half inches long, and with a black scimitar-shaped bill. It is probably familiar to most Israelis by sight, if not by name, so common has it become throughout the lowlands. It is not shy, and visits gardens to extract sustenance from the flowers. The female is an insignificant little thing, greyish-brown, with a light grey underside and black tail. The cock sings most melodiously at courting time. The sunbird is now one of the more numerous birds in gardens in the lowlands, and is even to be found higher up (in Upper Haifa and on the Carmel).

Our kind of sunbird is peculiar to Israel, or at any rate to Palestine, and is not found in any neighboring country.

When the Coastal Plain came under intensive Jewish development 25 years ago, sunbirds began to appear there, but as summer visitors rather than as permanent residents, for they arrived about the end of June and departed again before the heavy rains. (The greenfinch and Smyrna kingfisher also became migrants in much the same way.) Gradually, increasing numbers of these delicate little

birds remained to brave the winter, finding shelter and more abundant food than in their old home. They still left in the spring, however, to nest and rear their young near Jericho, which is so much warmer. The past few years—at any rate from 1945, when I found the first nest in my garden—has seen a further change: now many sunbirds remain in the Coastal Plain all year round and build their nests there.

In addition to changing their habitat, the migratory sunbirds have modified their habits. Instead of building their nests on the underside of rocks, as in the Jericho district, they now build them on loosely swinging branches. The time of laying and hatching is very irregular in the Coastal Plain—which is understandable, as the birds are in the process of acclimatizing themselves to new conditions in a colder and rainier part of the country than that to which they were accustomed. I have had an easy opportunity of studying their habits at close quarters, as one pair this year built their nest in a creeper on the wall of my neighbor's house, with the entrance in full view.

Eastern Parkway Zionist District To Celebrate 50th Anniversary Of Jewish National Fund

The completion of fifty years of the founding of the Jewish National Fund will be celebrated in our Auditorium on Wednesday evening, March 28th. The guest speakers will be Mr. Elias M. Epstein, Director, Overseas Department of the Jewish National Fund, Israeli Editor and writer. The musical program will be rendered by Sylvia Nesson, noted

Israeli singer. The celebration is being arranged under the auspices of the Eastern Parkway Zionist District. Center members and their friends are most cordially invited to attend.

Graduation

Marshall Jay Langer, grandson of Mr. and Mrs. Isidor Klein, was graduated from the University of Miami, *summa cum laude*, receiving the degree of Bachelor of Laws.

CAMP WINSOKI

FOR BOYS AND GIRLS
RENNSELAERVILLE, NEW YORK

Dedicated to the spirit of youth, the love of nature
and of good comradeship and the union of our
American and Jewish heritage

For information—write or call

BENJAMIN KATZ
1399 Carroll Street
Brooklyn 13, SL 6-1073

J. SHELLEY APPLEBAUM
1400 E. 18th Street
Brooklyn 30, ES 5-0634

THE STORY OF PURIM

(Continued from page 10)

could not be countermanded. Only later did Mordecai's edict arrive giving the Jews permission to defend themselves. Presumably, the police, fearing Mordecai, now risen to power, remained neutral. Many of the would-be rioters, caring only to be on the winning side, joined the Jewish defense forces—the Scroll (8.17) speaks of these as *Mityahadim*, that is, joining the Jews. It was too late to stop the riots, but there was no reason why the Jews, now armed and strengthened, should not beat them back. The numbers killed were comparatively small,

and the Jews proudly refrained from looting.

The frequent bitterness of life in unfriendly diaspora lands made Purim increasingly meaningful to the Jewish people. Very early, they broadened its application and gave it universal meaning by connecting it with God's vow, as expressed in Exodus 17.14-16, to destroy Amalek, the prototype of cowardice and evil. It is therefore easy to understand why a rabbi, many centuries ago, declared that even after the arrival of the Messiah, Purim would survive as a holiday to be observed by all mankind.

THE ESTHER SAGA ON THE STAGE

(Continued from page 11)

written by a Jew in Yiddish, Hebrew, or any other language. Is it possible that the literary and dramatic excellence of the Biblical original has discouraged all Jewish authors?

In Israel the Talmudic Purim tradition seems to have reasserted itself in a modernized form. A characteristic instance is the renowned Purim "*Adloyada*," carnival, something not unlike the Mardi Gras in New Orleans. The *Adloyada*, in Tel Aviv, spells out a festive and hilarious abandon, a total surrender to the spirit of frolic and fun. Simultaneously the Hebrew Comedy Theater of Tel Aviv, the *Metatron* (Broomstick) also stages a *Purimdig* comedy.

In this country the American Yiddish

Theater has on several occasions produced rather ambitious Purim plays which are occasionally revived. But no masterpiece has emerged thus far.

Otherwise it is our American Jewish religious schools who concern themselves

with Purim plays. They strive after modest effects, and are rather deficient both in interest and in technique. Sisterhoods have more recently been indulging in Purim gayeties and young people's groups are staging Purim operettas with some success. Recently the Purim story has been presented in a movie for children, but the credit for this production goes to a Christian Church group. There is also available on a most modest level a small variety of Purim puppet shows.

An Unpleasant Evening

(Continued from page 14)

hadn't been quarrelling at all.

"That sister of mine has an awfully big mouth," he said.

"Oh, forget the whole thing," she said, taking hold of his arm.

But she knew, as they rounded a corner and began to walk a short half-block to the apartment house where they lived, that, try as they might to forget what had happened that evening, there would be similar painful evenings in their lives, lots and lots of them.

MAKE YOUR RESERVATIONS NOW AT THE TEEN-AGE CENTER

TOO OLD FOR CAMP?

DON'T WANT TO STAY HOME?

**THE ROOSEVELT
SUMMER VACATION SCHOOL**

AT HYDE PARK, N. Y.

For Girls and Boys of Pre-College Age

An Ideal Vacation and Summer School plan with social and cultural activities among TEEN-AGERS OF YOUR OWN AGE GROUP • Elective courses in all High School subjects; approved credits. Tutoring for Regents, City-wide, and College Entrance Examinations • All outdoor and indoor recreational facilities—golf, riding, swimming, concerts, dances, trips. Limited enrollment—Apply Now • Brochure on Request

DANIEL TROTZKY, Director

N. Y. OFFICE: 1775 BROADWAY
TEL. CIRCLE 7-7215

BROOKLYN'S NEWEST AND FINEST FUNERAL HOME

OCEAN PARKWAY AT PROSPECT PARK • ULSTER 4-2000

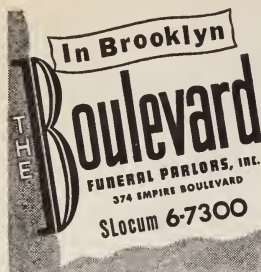
RIVERSIDE
Memorial Chapel

Each funeral is conducted with the same perfection of detail that has been an honored RIVERSIDE tradition for more than half-a-century.

MANHATTAN—76th St. and Amsterdam Ave. • ENdicott 2-6600

LONG ISLAND — BRONX — MANHATTAN

Director — EDWARD ROSENTHAL



SERVING THREE GENERATIONS

... We consider ourselves as first and foremost an institution for service, in honor bound to protect the interest of those who have reposed confidence in us ...

LEON HYMAN, *Director*

FLOWERS • WEDDING DECORATIONS

HYMAN SPITZ, Inc.

1685 Pitkin Avenue, Brooklyn, N. Y.

Dickens 2 - 4000

OUR ONLY STORE

• FRUIT BASKETS •

IRWIN
JEFFER

AL
JEFFER
Directors

MEDWIN
JEFFER

JEFFER FUNERAL HOME

426 EMPIRE BOULEVARD

at New York Avenue

BROOKLYN 25, N. Y.

— AIR CONDITIONED —

PResident 3-6500

THE BROOKLYN JEWISH CENTER REVIEW
667 Eastern Parkway, Brooklyn 13, N. Y.
Return Postage Guaranteed

Sec. 34.66, P.L. & R.

Paid

Brooklyn, N. Y.
U. S. POSTAGE
Permit No. 1622